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Gambier Observer, October 11, 1833

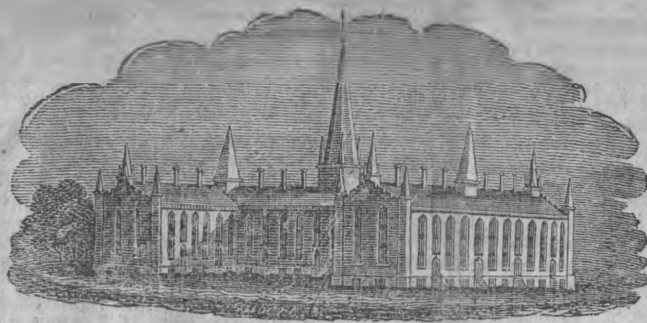
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—“that THY way may be known upon earth, THY saving health among all nations.”

VOL. IV.

GAMBIER, OHIO, FRIDAY, OCTOBER 11, 1833.

NO. 4.

REV. M. T. C. WING, EDITOR.

GEORGE W. MYERS, PRINTER.

“CLING NOT TO EARTH.”

“Cling not to earth,” to that dark spot,
Made darker still by sin and guilt;
Its brightest joys are things of nought;
And all the hopes vain man has built,
Wait but the ebb of time, to show
Their folly and their frailty too.

“Cling not to earth”—no object yet,
On its dark bosom e'er was thrown
But on it, stern decay was writ,
And ruin mark'd it for its own.
Yes—all things here, however fair,
Leave but enough, to say—they *uer*.

Christian—beware; “cling not to earth;”
The narrow path thy Saviour trod,
From the dark period of his birth,
Was mark'd with sorrow, tears and blood.
Earth was the scene of all the woes
The garden and the mount disclose.

Christian, I say, “cling not to earth”
Its elements a voice from Heaven
Declares shall melt; the dead come forth;
And life eternal only given
To those who here endur'd the cross
And counted all things earthly, dross.
By that dread day weigh well its worth,
And never, never, “cling to earth.”

R.

MISSIONARY.

From the Episcopal Watchman.

MR. EDITOR:—It was my privilege to be one of a large congregation that attended a Missionary Meeting at St. Michael's Church, Litchfield, on the Evening of the 22d inst. It was the first annual meeting, of the Litchfield County Missionary Association. As I was a stranger in Litchfield, and not a member of the association, I may be permitted to express my feelings freely without being subject to the charge of partiality. The minutes of the meeting will doubtless be inserted in your paper agreeably to a resolution passed at the meeting. My object is to remark upon the spirit that pervaded the meeting, and the benefits that will probably result from the operation of the Society. It was impossible to listen to the reports of the clerical members of the association without perceiving that they had already entered with zeal upon the prosecution of the great work, which they had espoused. It did not appear that great results had followed the exertions that were made, this was not expected, but it did appear that a spirit had gone forth among the individual members of the association—that gave *bright promise* of great results. There were no extravagant professions of deep felt interest—but the simple relation of what had been done—the expression of regret that more had not been done—of trust in God that more would be done hereafter. It appeared through the united testimony of all, that prejudices were giving way throughout the Country—interest was increasing and the cause of Missions was on the advance.—The Society is undoubtedly elevating the religious character of that section of the church—but it is doing more than this. It is a truth substantiated by the history of the Christian world that the elevation of the part of the church is an elevation of THE WHOLE. It is essential to the nature of true religion that it aims at the highest standard of moral excellence, that is set before it.—“Forgetting those things which are behind, and reach-

ing forth unto those things which are before,—I press toward the mark,” is the motto of every one that has the true spirit of the gospel. We trust then that the example of the Litchfield county Association will be universally followed. It is on this trust we should build our hopes of “great results.”

What a powerful body of auxiliaries would be furnished for our General Missionary Society if in every county containing a sufficient number of churches, a Society were organized similar to that in Litchfield county. How soon would our beloved church in every part of the country shake off the reproach that has been so long upon it,—and rise up in all the beauty and glory that should ever rest upon it as a part of God's Holy Catholic Church. “Pray ye the Lord of the harvest”—“pray without ceasing”—“pray for the peace of Jerusalem,” Let the life of each one of us be a sweet alternation of prayer and labors. “Then shall the Lord be jealous for his land and pity his people” “God will be merciful unto us and bless us, and cause his face to shine upon us.” Z.

MURDER OF INFANTS—SALE OF FEMALES.

Mr. Gutzlaff, gives the following account of the state of things in the city of Amoy, a city on an Island opposite the Fuk-keen, province in China. Let christian mothers read it, and then inquire what they can do, by their prayers and contributions, to relieve the heathen.—*C. A. J.*

The constant emigration of the male part of the people, contribute very much to the destruction of domestic happiness. It is a general custom among them to drown a large proportion of the new-born female children. This unnatural crime is so common among them, that it is perpetrated without any feeling, and even in a laughing mood; and to ask a man of any distinction whether he has daughters, is a mark of great rudeness. Neither the government nor the moral sayings of their sages, have put a stop to this nefarious custom. The father has authority over the lives of his children and disposes of them according to his pleasure. The boys enjoy a greater share of parental affection. Their birth is considered one of the greatest and most fortunate events in a family. They are cherished and indulged to a high degree; and if the father dies, the son assumes a certain authority over his mother. There is also carried on a regular traffic in females. These facts are as revolting to humanity as disgusting to detail. They may serve, however, to stimulate the zeal of Christian females to promote the welfare of one of the largest portions of their sex, by giving them the glorious Gospel of our Saviour, that gospel, which alone restores females to their proper rank in society. It is pleasing to observe that there is now a benevolent association in England for the express purpose of instructing Chinese females at Malacca. If this institution can ever exert any influence on China in this way, for which we sincerely pray, we are persuaded that the degradation and oppression under which the nation now groans will be much alleviated.

*** At the beach we were shocked at the spectacle of a pretty new born babe, which shortly before had been killed. We asked some of the bystanders what this meant. They answered with indifference, “It is only a girl. It is a general custom in this district to drown female infants immediately after their birth. Respectable families seldom take the trouble, as they express themselves to

rear these useless girls. They consider themselves the arbiters of their children's lives, and entitled to take them away when they can foresee that their prolongation would only entail misery. As the numerous emigration of the male population renders is probable that their daughters, if permitted to live, would not be married, they choose the shorter way to rid themselves of the encumbrance of supporting them.

Thus are pledges of conjugal love, the most precious gift of the Most High, the most important trust confided to men by the Supreme Being, deliberately murdered. Brutes love their young, and cherish and defend them: but man can divert himself of natural affection, and degrade himself below the brute creation.

BIOGRAPHY.

ROBERT BOYLE.

The Hon Robert Boyle, was the seventh son of the Earl of Cork, born in Ireland, 1727, and expired 1691, in his 65 year. After the foundation of his education had been laid at home, he travelled and studied in France, Holland, Switzerland, and Italy. Returning he devoted himself rigidly to the course which Bacon had marked out, and became the most distinguished philosopher in Europe. His invention of the air pump, still keeps up his memory in the halls of science. He was one of the founders of the “Royal Society.” But he was not ashamed, in that profligate age, of the religion of Jesus, giving a portion of his time to the study of the oriental languages and theology. So great was his reverence for the adorable Creator, that it was observed, he never pronounced the sacred name without a sensible pause. He consecrated to Him heart and pen, and influence and prosperity. We find in the volumes of Boyle, a treatise on “Seraphic love,” or some motives or incentives to the love of God, in a letter to a friend—“Considerations upon the style of the Holy Scriptures”—“Considerations about the reconcilableness of reason and religion”—The possibility of the resurrection—“On the high veneration man's intellect owes to God, particularly for his wisdom and power”—“A free inquiry into the vulgarly received notion of nature”—“Greatness of mind promoted by Christianity,” &c. To sustain their testimony after his death he laid the foundation for a course of “lectures for defence of the gospel against infidels of all sorts. In these annual discourses have been employed the first talents of the age, and produced a collection of volumes on the evidence of Christianity more complete than has been furnished by any other country.—Bishop Burnet published a digest of these lectures, in several volumes, which have been translated into French and German. This “Boylean lecture,” says Mosheim, “has been a great advantage to all Europe.”

Passing his other and splendid acts of liberality, we have only space to notice his zeal and aid in diffusing Christianity abroad. The translation of the New Testament into the Turkish, was completed in 1666, by his patronage. He was about printing it at his own expense, but relinquishing the honor to the Levant company, however giving £60 towards it. He also secured a Turkish translation of “the catechism.” As a member of the East India company, he engaged in efforts to spread

the Bible in their jurisdiction, and at his expense was printed in 1677, an edition of the gospels and Acts of the Apostles in the *Malayan*. He had the treatise of Grotius "Grotius on the truth of the Christian religion" translated into *Arabic*, and was at the charge of the whole impression, and took care that it should be distributed in the east. To diffuse the Bible in Irish, he gave 700£, in the *Galic*, 100 in the *Welsh*, a large sum. Towards Eliot's Bible in the *Indian* language, and other elementary books in the same tongue, he gave freely.

At his death he left the further sum £5,400 to spread Christianity. Being always a favorite at court, on account of his pre-eminent science and amiableness, Charles II. James II. and William often sought his conversation. This gave him opportunity of securing the renewal of the charter of the society for Propagating Christianity, and otherwise promoting interest. Yet he was no courtier, and always refused the peerage urged upon him, though four of his brothers were peers of the realm. His works were printed in 1744, in five volumes, folio, to which was prefixed his memoirs by Dr Birch, the fullest biography of this noble spirit.—*The Fried.*

RELIGIOUS.

WHAT WILL TAKE US TO HEAVEN.

A few weeks since, having an appointment to meet a Sunday school in an obscure corner of M—— co. Ohio, set out at an early hour in the morning of my appointment, and on my way to the place I overtook a boy, about ten years old, and being an entire stranger to the road, I enquired of the child, and found I was not only in the road to the place of my appointment, but that he was going to the school. He told me he lived upwards of three miles from the school, and that he had been a scholar more than two years; that in that time he had learned to read; and besides a number of your publications, the names of which he mentioned, he had gone through the New Testament five times. But his knowledge of the principal doctrines of the Gospel is indeed remarkable. I will give you some of the questions I asked him, with his answers. "Are we all sinners?" "Yes." "How came we to be sinners?" "Because Adam sinned." "Who was Adam?" "The first man." "How did Adam's sin make us sinners?" "I can't tell that." "Will you believe what you don't know?" "Yes, because it is in the Testament." "Will sinners go heaven?" "Not if they don't repent." "Will repentance take them to heaven?" "No, they must be born again." "Will that take them to heaven?" He now appeared confused, held down his head, slackened his pace, and seemed to wish me to ride on, and let him alone. Contrary to this, I reined in my horse, and repeated the question, "Will being borne again take us to heaven?" He remained silent, until I repeated it several times; then looking up he said, "Ain't you a Universalist?" I assured him I was not, but was the person that was expected to preach that day at the school-house. This information appeared to relieve him very much and with a smile he said, "Well indeed I thought you was a universalist." I asked him why he thought so. He said, "Because they wont believe we must repent and be born again." Said I, "I have asked you if being born again will take us to heaven, can you answer me?" He answered me in these very words, "We can't get to heaven if we ain't born again but then the blood of Jesus Christ must save us."—*S. S. Journal.*

From the Mother at Home.

DO NOT DECEIVE CHILDREN.

Many are unaware of the evil consequences which result from this common practice. A physician was once called to extract a tooth from a child. The little boy, seeing the formidable instruments, and anticipating the plan was exceedingly frightened, and refused to open his mouth. After much fruitless solicitation, the physician said, "perhaps there is no need of drawing it. Let me rub it a little with my handkerchief and it may be all that is necessary; it will not hurt you in the least."

The boy, trusting his word, opened his mouth.—The physician, concealing his instrument in his handkerchief, seized hold of the tooth and wrenched it out. The parents highly applauded his artifice. But the man cheated the child. He abused his confidence. And he inflicted an injury upon his moral feelings not soon to be effaced. Will that physician get his handkerchief into the mouth of the child again? Will he believe what the physician may hereafter say? And when told what is not true, will not the remembrance of the doctor's falsehood be fresh in his mind. And while conscious that his parents approved of the deception, will he not feel it to be right for him to deceive, that he may accomplish his desires? This practice is attended with the most ruinous consequences. It unavoidably teaches the child to despise his parents. After he has detected them in one falsehood, he will not believe them when they speak the truth. It destroys his tenderness of conscience. And it teaches the art of deception. And what are the advantages? Why, in one particular instance, the point is gained.

Let compulsion be resorted to when necessary, but deception never. If a child cannot place implicit confidence in his parent, most assuredly no confidence can be reposed in the child. Is it possible for a mother to practice arts of deception and falsehood, and at the same time her daughter be forming a character of frankness and of truth? Who can for a moment suppose it? We must be what we wish our children to be. They will form their characters from ours.

A mother was once trying to persuade her little son to take some medicine. The medicine was very unpalatable, and she to induce him to take it, declared it did not taste bad. He did not believe her. He knew by sad experience, that her word was not to be trusted. A gentleman and friend who was present took the spoon, and said,

"James, this is medicine, and it tastes very badly. I should not like to take it, but I would if necessary. You have courage enough to swallow something which does not taste good have you not?"

"Yes," said James, looking a little less sulky. "But that is very bad indeed."

"I know it," said the gentleman. "I presume you never tasted anything much worse." The gentleman then tasted of the medicine himself, and said, "It is really very unpleasant. But now let us see if you have not resolution enough to take it, bad as it is."

The boy hesitatingly took the spoon.

"It is, really, rather bad," said the gentleman, "but the best way it to summon all your resolution and down with it at once, like a man."

James made, in reality, a great effort for a child and swallowed the dose. And who will this child most respect, his deceitful mother, or the honest-dealing stranger? It ought, however, to be remarked that had the child been properly governed, he would at once, and without a murmur, have taken what his mother presented. It is certainly, however, a supposable case, that the child might after all the arguments, refuse to do his duty. What course would then be pursued?—Resort to compulsion, but never to deceit. We cannot deceive our children without seriously injuring them, and destroying our own influence.—Frank and open dealing is the only safe policy in family government as well as on the wider theatre of life. The underhand arts and cunning manœuvres of the intriguer, are sure in the end to promote his own overthrow. Be sincere and honest, and you are safe. The only sure way of securing beneficial results is by virtuous and honorable means.—*Western Recorder.*

From the Churchman.

THE INFLUENCE OF A POWERFUL MIND,

Is almost unlimited, whether exerted in favor of falsehood, or for the cause of truth. For, to give a practical illustration, the Roman orator has said, we trust in those whom we think to know more than ourselves, "iis fidem habemus, quos plus intelligere, quam nos, arbitramur." The sentiment is fully acknowledged, not only in the literary world, but in all the diversified affairs of common life. In reality there are very few who un-

biased by the authority of great names, maintain an independent course.

Like the school men of the middle ages, who bowed implicitly to the dogmas of Aristotle, all have their *idos* in a greater or less degree claiming their homage. Dazzled by the glory of some bold and daring spirit, who, bursting the shackles of ancient rule, has marked out a new course for himself, we yield implicit obedience to his will, and give credence to his sentiments. Surpassing the ordinary crowd of mortals in talents, or excelling them in the grandeur of his plans, and vigor of execution, he obtains a name before which his followers now, and in fact, though not in so many words, they yield him the merit of infallibility. Thus it is in the part strife of the political world:—the people, although nominally free, are tossed to and fro at the will of some idolized chieftain.—Thus it is philosophically. From the days of Thales the Ionian, until the time of Newton, opinions and system were in a state of continual fluctuation.—A vigorous intellect would frame a plausible theory, which would enchant the attention of listening multitudes. But unstable as water, it would maintain its influence only until some powerful mind arose to expose its fallacies and rear a new system upon its falling ruins.

Nor has the Church of the living God escaped. In every age we find the professed followers of the meek and holy Jesus enrolled under the banners of some ambitious and powerful leader, often at open variance,—sometimes about essential doctrines,—at others metaphysical dogmas.

Thus in every age, place, and condition, genius commands respect. Whether right or wrong in theory, in fact it is so; and so it must continue as long as human nature remains the same. Some minds are naturally timid and vacillating; others are bold and decisive. When thrown free upon the wide stage of existence to act their eventful part, they will as naturally find their appropriate sphere, as the water rises to its level.

Convinced of this commanding influence of powerful talent, Laplace endeavored to wrest from the cause of Christianity the advantage accruing from the name of the immortal Newton. Himself a philosopher and an infidel, he strove to bring the name of the English mathematician to the aid of his cause. Unwilling to allow to Christianity evidence sufficient to convince the author of the Principia, and unable otherwise to account for the fact, he entered the plea of insanity. He endeavored to show, "that Newton became a Christian and a theological writer, only after the decay of his strength, and the eclipse of his reason." Biot, another French writer of the same class, strives to corroborate the opinion of Laplace, by assigning the date of Newton theological inquiries to the closing period of his life, when the sun of his genius was setting, and after the vigor of his mind was broken by the infirmities of old age. But the attempts of these infidel philosophers to strike this bright star from the galaxy of Christian worthies has completely failed.

Brewster has shown "that before the middle period of his life, Newton, invested with all the insignia of immortality, was satisfied with the laurels he had won in physical science, and devoted much of his time to profound inquiries in chronology, and in theological literature;" in those studies, "where philosophy yields to the supremacy of faith, and hope ministers to the aspirations of genius." His biographer, urged on by the sacred cause of truth, repels the charge of insanity, and sufficiently proves these insinuations of the French philosophers to be totally unfounded, designed to tarnish the lustre of Britain's noblest son, and to rob the Church of one of her brightest ornaments.

Indured to the strictness of mathematical investigations, and possessed of a mind-enabling him to overthrow long established opinions, and build on their ruins a new system of philosophy that proudly defies all opposition. Newton must have required evidence of the strongest kind to convince him of the truth of the Christian religion. His discriminating mind would never have rested satisfied with a "cunningly devised fable." Devoting many years of his life to theological studies, he would have discovered the weak points of the Christian faith, had such existed; and if the sys-

tem be untenable, it would have been his delight to hurl it from its sandy foundation, and assign it a place among the exploded vortices of Des Cartes. Could we have gained such a victory, it would have increased the lustre of his crown of glory to a ten-fold degree. Such fame would have extended far beyond that arising from his philosophical discoveries. There he explained the grand movements of the physical universe; but in the other he would have rescued the immortal spirit from the bonds of ancient superstition, and advanced it onward with free and rapid strides towards perfection. That he would have overthrown the Christian system had he been able, is proved from "his Historical Account of Two Noable Corruptions of Scripture," in which, influenced by the desire "to purge the truth of things spurious," he gives up all advantages arising from 1 John v. 7, and 1 Tim. iii. 16.

"Cherishing the doctrines of Christianity and leaning on its promise, he felt it his duty, as it was his pleasure, to apply to it that intellectual strength which had successfully surmounted the difficulties of the material universe. By this uniting philosophy with religion, he dissolved the league which genius had formed with skepticism, and added to the cloud of witnesses the brightest name of ancient or modern times."

J. A.

A PEASANT PREACHER.

REVIVAL OF RELIGION IN NORWAY.

The Rev. Dr. Patterson, who traveled last year about five thousand miles in Sweden and Norway, gave the following interesting account of the work of God in the latter country, at the Annual Meeting of the Congregational Union of Scotland, held at Glasgow in April last.—*Boston Recorder*.

About sixty years ago, Socinianism was imported into Denmark, and took a firm hold of the minds of the professors of the University of Copenhagen. The Danes then allowed Norway no University of her own, and scarcely a printing press of her own. Every thing was got from Copenhagen, and all the young men were sent there to be educated, where they imbibed and believed, without any exception, Socinian notions; going back to their own country, they began to teach these notions, and this system of things continued till almost all the good men whom the Lord had formerly made use of for carrying on his work there were dead. Many of the peasantry still adhere to the Bible, and the orthodox opinions, which they had learned from their pastors, who had since gone to heaven; but the churches were now filled with rank socinians, and there were but two or three remaining in the whole of Norway, who preached the gospel with any thing like purity.

Now, when all was darkness, and every thing seemed to threaten that the light of the gospel would be completely removed from Norway, God in his providence raised up a poor peasant, who lived near Idenckihill on the confines of Sweden. He had received nothing but a common education, but the Lord brought him acquainted with the truth, and filled him with zeal to make that truth known to the countrymen, who were perishing for lack of knowledge. This good man, with his knapsack on his back, set out on the road, went through the length and breadth of Norway, proclaiming the gospel, in that wild and romantic country to thousands and tens of thousands, and the Lord gave testimony to the word spoken, in a most remarkable manner, for hundreds were in a short time by his instrumentality, made to see and embrace the truth. You may easily conceive he would not be allowed to go in peace, the clergy would not endure him; they stirred up the magistrates against him, and he was cast into prison; as soon however, as he got out he was again at his work; but at length, having come to Christiana, the capital, a most bigoted place in regard to religion, he was laid hold of, cast into a dungeon, and kept eleven years, from 1800 to 1811. O, but he was not idle there, for like Bunyan, he was writing treatises, and sending them forth into every part of the country, contriving in the space of a very short time, to have 122 tracts published at Cassell. The people were astonished; they had never seen the like; some said, he must be an Englishman; others said the English know better what they do with their money; at length they said, he and his followers must be Hongianas (after the peasant preacher's

name.) When I went to Norway last summer, I made it a point immediately to get introduced to some of this sect, and they were the very men I wanted for the purpose of printing the Scriptures. I employed one of them in Christiana to print the Bible. To give you an idea of this people—I wished a treasurer and asked the Professor of Divinity in the university of Christiana, (for they have now got a university,) if he could recommend to me a good man. He mentioned some, and on my saying they are Hongianas, O! said he, I know that, but they are the best people we have in the country. I was delighted with the simplicity which this people manifested, with their love to God and to one another. I had stronger proof of the power of Christian love in the minds of these people, though an entire stranger to them, than I ever experienced in my own country although I have no reason to complain of want of love on the part of my countrymen. When I came to Bergen, I had to sail 120 miles in an open boat, exposed to all the violence of the Atlantic Ocean; but that I might not be put into jeopardy by the ignorance or rascality of the boatmen, three of these good people left their families and professions, entered into the boat with me, and saw me safe to the end of my journey, and paid the whole of the expense. The effect of the peasant's labors already referred to, is this, that at this day there are not fewer than ten thousand followers of the Lamb in that country, although my object was chiefly to distribute the Bible among them, yet I was likely to do something in tracts, and I never go abroad without some of them. I bought a few and putting them into my little carriage, gave them away as opportunity offered. The people were astonished and ready to fall down and kiss the very ground on which I stood: I consulted with my friends, and formed some Tract Societies, and when I came home to London and requested £10 from the Tract Society for this purpose, they generously gave £50, to make a commencement. The consequence has been, that these Tract Societies are in active operation. Letters inform me, that already four or five different tracts have been printed in the Norwegian language; so that since the month of September last, about one thousand of these little messengers have gone forth to enlighten the people. Five thousand Testaments have already been printed and circulated, and five thousand more are ordered; and we hope that by the blessing of God to fan the flame kindled by this peasant. Norway will soon come forward to assist us in carrying the glad tidings of salvation into other lands. These facts are of the utmost importance for encouraging Christians to do what they can to promote the knowledge of salvation among their fellow countrymen. This poor peasant, who suffered eleven long years—O, what a reward has he; how many crowns of joy and rejoicing will he have in the day of the Lord Jesus Christ! and who would not honor the memory of this once despised man? I am happy to add, that this sect is now not only held in high reputation, but all the towns of Norway which I visited, the chief merchants were among his followers, and seemed willing to devote themselves and their substance to the propagation of the truth, to the very utmost of their power. I would say to you, my friends collectively and individually "Go, and do likewise." The good man died a few years ago, for he was broken in his health by persecution; he entered into his rest, and his memory is dear, as you may be sure, to thousands in Norway.

WEST INDIES.

BIBLE ASSOCIATION AMONG SLAVES.

The Rev. John Thompson, agent to the British and Foreign Bible Society, while endeavoring to promote the objects of that institution in the West Indies, formed many associations among slaves.—On the single Island of Antigua he assisted in organizing no less than 20. The following is from his own account of his proceedings:

It was with no little pleasure that I saw arise, first one then another and another Bible association among the slaves. I was detained a whole month in the island beyond the time I intended to be there, and this was taken up in forming Associations: there were no less than twenty formed.

It would have been to you a treat of the richest kind, to be present at the meetings which were held in forming these institutions. There were present, on most of these occasions, from 200 to 500 people, and this assembly was composed almost entirely of slaves. Their black faces turned to us like the full moon while we spoke to them; their white eyes now and then glistening out; and their answers, audibly given at times when we put questions to them as to their readiness to join us in the Bible Society—all these together made our meetings very interesting. You will readily suppose that these meetings could not have been held or the Bible Associations formed, without the concurrence at least of the planters. We never attempted to hold a meeting but with such consent; but we had more than that the consent of the planters in these cases, or at least in most of them; for the planters themselves attended, and recommended our object to the slaves.

Our first Association was formed on the estate belonging to a clergyman of the Established Church. Our meeting was held in the chapel on the estate, where he regularly every Sunday read service and preached to his people. There were no less than 500 present that from estate, and from some of those contiguous to it. Eight or ten collectors were appointed that evening, to get subscriptions to the association. These collectors showed great activity in their work; and before I had left the island, the subscribers to this our first Association, amounted to 550, and the first month's collection to nineteen dollars.—*Bost. Rec.*

From the Episcopal Recorder.

REPERTORY OF PRIMITIVE THEOLOGY.

The flattering reception given to the prospectus of this periodical has encouraged the belief that it will be literally sustained by the friends of the Church, and those who take an interest in the objects it proposes. The appearance of the first number, however is deferred until the extent of patronage can be ascertained. And a number will be issued as soon as a subscription can be obtained, sufficient to secure the undertaking from positive loss. Every one acquainted with the nature of such a publication, knows that it is expensive, and the preparation of the materials attended with much laborious research, yet the editor is willing to risk his own labor for the first number, provided the expenses of the publisher can be defrayed. The publisher is also prepared to forego any consideration of his own time and trouble in the publication of the first number, as soon as the amount of subscribers shall be adequate to his actual expenses. With these facilities it is confidently believed that the first number will be issued by the first of January next. In the meantime, it is hoped that the friends of such a periodical will not relax their endeavors to promote it, and to give the earliest intelligence of their success to the publisher.

That correct ideas may be formed of the nature of this work, it will be recollected that its object as expressed in the title, is to present the statements of writers in the primitive church on all interesting subjects particularly theological. For this purpose it is intended first, to give abridgements of this works in connected extracts and translations; secondly to collect the opinions of the Fathers on leading topics of Theology. Wherever the importance of the subject, or the ambiguity of expression may require it, the editor contemplates giving the original text, that the learned reader may judge for himself. Keeping in view the condition and state of all interesting and important matters in the primitive Church, the publication further contemplates presenting such dissertations, whether original, translated, or compiled, as may be best calculated to elucidate the doctrines, discipline and government of the Church in the first ages. In this department the object will be a strict adherence to matters of fact, Scriptural authority, and unsophisticated argument.—The editor does not expect or wish to enter the arena of modern polemics, but where the question arises that concerns important Christian privileges, claims and rights, he may consider it duty not to connive at error by total silence.

Connected with the above will be a fourth de-

partment, reserved particularly for such matter as belongs to Christian Archaeology. Here it is intended to introduce whatever may illustrate the usages, festivals, worship, &c. of the earlier Church, particularly in reference to these as still existing in the modern Church. The editor will here study to present the results of the most approved antiquarian research and the most interesting parts of Christian antiquities in a connected series of dissertations, selected, compiled or translated, so as to form in connection a complete work at the close of the series. To these departments will be added a fifth embracing under the general head of Biblical Criticism and Archaeology, whatever may be most interesting to the biblical inquirer.

From this general view of the nature of the work, an opinion may be formed of the objects contemplated by it. Its character is so defined by the several departments which it comprehends, that it will also be evident we have no periodical of this same specific character. It is on this account among others that the belief is cherished it will deserve the patronage of those who are already subscribers to other periodicals. It is not calculated to supersede any other and therefore can neither aim at competition nor collision with any. It is neither local, sectional nor sectarian in its objects, but independent of the peculiarities of the present, aims at a faithful picture of the past. Should it succeed agreeable to expectations already formed, it is also confidently believed that it will prove a mild yet powerful auxiliary to establish the truth as it is in Jesus." C. F. C.

From the Boston Recorder.

PERIODICAL CIRCULAR
OF THE AMERICAN TEMPERANCE SOCIETY.

DEAR SIR,—OUR SIXTH ANNUAL REPORT IS THIS DAY PUBLISHED, and we respectfully invite your attention, and that of the community with which you are connected, to it, and also to the Fourth and Fifth Reports of the American Temperance Society, new editions of the latter having been reprinted. They are constructed, not on the plan of being annual or temporary reports, detailing only local operations, but on the plan of being general and permanent documents, exhibiting great principles, and embodying facts of permanent interest, and of high importance in all ages, and to all countries. They are stereotyped, and contain about 120 pages each. We are especially desirous that a copy should be possessed by every family; and had we the means, we would give to them a gratuitous and universal circulation; that every child might understand the nature and effects of ardent spirit, and the benefits which, should all cease to drink it, would result to our country and the world. But as we have not the means of doing this, the publications are sold at 25 cents a copy, \$2 25 per dozen, and \$16 67 per hundred, and may be had in any quantity, of Seth Bliss, No. 5, Cornhill, & Perkins and Marvin, No. 114, Washington street, Boston, John P. Haven, No. 148, and Loring D. Dewy, No. 129, Nassau street, New-York; Thompson & Homans, Washington city, D. C. Freeman Smith & Co. corner of Vine and Fifth street, Cincinnati, and of many other booksellers throughout the United States. All who wish to become acquainted with this subject will here find ample materials, and those who wish to promote the cause of Temperance will be furnished with means to do it efficaciously, and to the best advantage. In many cases, individuals have distributed several hundred copies. In other cases, extracts from them have been read in public meetings, and a subscription taken to put a copy into every family in a town or county; and the consequences have been highly beneficial. What is wanted is information brought home to the fireside, and the bosom of each individual; and should it be universal, there is reason to believe that it would, with the Divine blessing, do much towards changing the habits of the nation. Says a distinguished civilian, "The truth as it is exhibited in these Reports is mighty, and if it were carried home to the hearts and consciences of the whole population, I am sure it would prevail." More than a million and a half of our countrymen have already renounced the use of ardent

spirit; the government no longer furnishes it for the army; nor are permits granted to the soldiers to purchase it, or sutlers allowed to sell it to them. A similar change, it is hoped, will soon take place in the navy; and should the use of it be abandoned, one of the principal causes of pauperism and crime, sickness, insanity and death, would be removed; many of the deepest fountains of human sorrow be dried up, and thousands annually saved from an untimely grave. The effect of ardent spirit in producing sickness and death may be seen by the following statements, viz.: the physicians of Annapolis, Maryland, state that of 32 persons who died in that city in one year, over 18 years of age, 10 or nearly one third, of diseases occasioned by intemperance; that 18 were males, and that of these, 9 or one half, died of diseases occasioned in the same way. And they say, "when we recollect that even the temperate use, as it is called, of ardent spirit lays the foundation for a numerous train of incurable maladies, we feel justified in expressing the belief, that, were the use of distilled liquors entirely discontinued, the number of deaths, among the male adults, would be diminished one half." Of 91 deaths of adult persons in one year, in New Haven, Conn., 32, in the judgment of the Medical Association, were occasioned by strong drink. Of 67 in New Brunswick, New Jersey, more than one third were occasioned in the same way. Of 4,292 deaths in Philadelphia, 700, or more than one in seven of the whole number, were in the opinion of the College of Physicians and Surgeons, occasioned by intemperance. And medical men, extensively, have given it as their opinion, that a similar proportion has been occasioned in the same way in other places.

In Albany, New York, a careful examination was made, by respectable gentlemen, into the cases of those who died of the cholera in that city, during the summer of 1832, over 16 years of age. The result was examined in detail by nine physicians, members of the Medical Staff, attached to the Board of Health in that city, (all who belong to it, except two, who were at that time absent,) and published at their request, under the signature of the Chancellor of the state, and the five distinguished gentlemen who compose the Executive Committee of the New York State Temperance Society, and is as follows: Number of deaths, 336; viz.: intemperate, 140; free drinkers, mostly habitual, 131; strictly temperate, who drank no ardent spirit, 5; members of Temperance Societies, 2;—and when it is recollected that of more than 5,000 members of Temperance Societies in the city of Albany, only 2, not one in 2,500, have fallen by that disease which has spread sackcloth over the nations, and has cut off more than one in sixty of the inhabitants of that city, we cannot but believe that the universal dissemination of these facts, and such as are contained in our Reports would save multitudes of our countrymen from temporal and eternal ruin.

By means of a Circular, the friends of temperance have been invited to meet simultaneously on the last Tuesday of Feb., 1834, in every city, town, village, in this country and in other countries, to hear addresses, to form Temperance Societies in all places in which there are none; to enlarge as much as possible all that are now formed; to disseminate information, and to take measures to extend the benign influence of the Temperance Reformation through the world: and the friends of temperance in each place are requested, previous to that time, to obtain answers to the following inquiries, viz.: What is the population? What number belong to the Temperance Society? How many were added the last year? How many have renounced the traffic in ardent spirit? How many still continue in it, and how many of them are professors of the Christian religion? What quantity is now used, and what is the expense? How many who were intemperate, now use no intoxicating drinks? How many paupers, what is the expense of pauperism, and what proportion of it is occasioned by strong drink? How many criminals were prosecuted the last year, at what expense, and how many of them have, for two years, used no ardent spirit? And they are requested to communicate the above information at the simultaneous

meetings; and take all such measures as may be most extensively and permanently useful.

In no way, it is believed, can greater good be done than by putting a copy of our Reports into every family. A single copy handed to a father has been the means of raising him from the depths of vice and wretchedness to virtue and happiness; restoring him to his family and to society; to hold an elevated and responsible station, and instead of being a curse, to be a blessing to all around him. In what way for 25 cents, can a greater good be done to mankind. If you, Sir, will use your influence to put a copy into each of the families in your vicinity, you will essentially aid the Committee in the great work in which they are engaged, and perform an important service to the community. The avails of all sold will be devoted to the gratuitous distribution of the publications, to the dissemination of the facts which they contain, and the promotion of the cause of temperance throughout the world.

Respectfully yours, &c.

SAMUEL HUBBARD, Pres. Am. Tem. Soc.

JOHN TAPPAN,

GEORGE OMORNE,

HEMAN LINCOLN

JUSTIN EDWARDS,

ENOCH HALE, JR.,

Executive Committee.

Boston August 1833.

P. S. A copy of the reports in the hand of each legislator and magistrate, will essentially promote the good of the community, and EACH INDIVIDUAL WHO RECEIVES THIS CIRCULAR IS respectfully and earnestly REQUESTED TO COMMUNICATE ITS CONTENTS AS EXTENSIVELY AS POSSIBLE.

Editors of papers and periodicals friendly to the cause of temperance, are requested to insert the above in their publications.

SPIRITUALITY IN A CHURCH, AND ITS ABSENCE
CONTRASTED.

From a Review of Heber's life of Jeremy Taylor, published in the American Quarterly Observer. The article is by Rev. Nehemiah Adams.—Boston Recorder.

The life of Jeremy Taylor, by Bishop Heber, has recalled to mind a question of a distinguished layman, who having sought a long time in vain for a popular candidate to fill a vacant pulpit, inquired of a minister if he thought that Heaven had made the race of great men to cease? As we think of the long catalogue of illustrious men, especially amongst the clergy, who lived between the reigns of Elizabeth and George the III., and the flood of their intellectual glory breaks upon the mind, we feel as in a dream after listening to a description of the evening heavens in the southern hemisphere. We know that many will plead that this age is more practised, a word which, in vulgar use, distinguishes with favor the material from mind, and is employed by thousands as the easy and unanswerable argument for sacrificing matters of taste and intellectual delight to sensuous utility. I would dig down Parnassus to help McAdamise a road, and underlay the foundations of Castalia and Arethusa with aqueducts. And there are many good men who are satisfied that things should be as they now are, because, they say, this is a working age preparatory to the millenium. It is a working age indeed, and religious enterprises exceeded the expectations of their founders; the Churches of our cities and large towns are all in a bustle, and man, woman, and child, rich and poor, saint and sinner, are hewing wood and drawing water, or holding forth their money, or their exhortations religious charities are systematised, and the work, though not as still as when Solomon built his temple, goes on with as great rapidity and strength. This is as it should be; and more than this, these labors must increase, greater sacrifices are to be made, and the efforts of the Church must rise with the sound of every falling idol, and with every shout of victory from the Missionary bands. But we know multitudes will sympathize with the opinion, that these external duties of the Church, this organization for benevolent purposes, this prompt activity, this exciting yet delightful show of spirit, and business-like movement will be very apt to pass for religion itself, unless those who are most deeply engaged take a double care of their spiritual concerns. If ministers, to whom prayer and the preaching of solemn truths are apt

to become a mere business, are so often warned of this liability, the laymen cannot feel themselves safe from danger. The only subjects of conversation with many Christians, are those relating to the external movements of the Church. Let these movements proceed with tenfold rapidity, but let it be remembered, that the Saviour has said "THE KINGDOM OF GOD IS WITHIN YOU." Let it be remembered, that spirituality is the grand essential means of advancing Christ's kingdom; and that, without it, all efforts to do good will be comparatively inefficient. There is a Church, for example whose members have been trained to noble efforts, and the rich amongst them imitate the primitive spirit of benevolence. But when you meet them, their conversation is upon their flourishing condition, their full houses the success of their benevolent enterprises, large contributions, and the numbers that have joined them from the other side. Go into their church-meeting; their business is done with the tact and promptitude of the insurance office. They sing, exhort, and pray, with ease, and the meeting reminds you of a glib machine that runs upon oiled ways. You come away, and feel as if you had been with men of spirit rather than of spirituality. There is another Church where the religious enterprises are as well managed and the contributions as great as in the former, whilst amongst the members you habitually discover a deep and solemn religious feeling. They make you feel that they are men of prayer, men who live in a spiritual world, and have communion with eternity. Conscious of the danger to which they are exposed at the present day of losing the individuality of their religious character, knowing that benevolent activity is very apt to pass in the soul's estimation for piety, and apprehending the danger from these causes of a light spirit, a superficial piety, and a kind of mercantile religion, they make a serious duty of private meditation and reflection. They seem in conversation, as if they had been talking with Mr. Flavel 'On keeping the Heart.' If we may judge from their prayers their reading does not consist merely of reports and newspapers, but having inherited or having purchased volumes of the old and sainted men, their delight is with such writings as the sermons of President Edwards, and to mention no others, the Holy Living and dying of Jeremy Taylor. When they meet with the Church though they are prompt and efficient in its business, especially in its discipline, they take more pleasure in a devotional, than in a deliberative meeting. They are not those who love discussion and management but a spirit of earnest, fervent, disinterested, and simple-hearted piety. They are zealous for the purity of the Church as well as for the conversion of sinners; they would regard it as tending more to its real welfare, to have an unworthy member cut off, than to receive a number of merely "hopeful" converts. Their influence comes down upon their brethren, like dew on Hermon; the Church rises fair as the moon, clear as the sun, and terrible as an army with banners. Yes, it is terrible to hypocrites; they cannot live in such a Church; they will either seek a dismission, or make their hypocrisy and sin manifest and be cut off. It is terrible to the enemies of God around them, and still more so to the gates of hell. Their minister is greatly encouraged; he is more spiritually minded. He rises over the congregation like a cloud full of rain. Each of the Church, awakened in their turn by his example and exhortations, becomes a minister of God to sinners; benevolent efforts of all kinds arise higher and higher, and the influence of that band of Christians is without measure and without end. What is the cause? Its leading members are men of spiritual reflection. They commune with their own hearts and with God in proportion to their temptation from their religious and secular business. In short they awake with God. The secret, then, of this mighty influence that reaches to the ends of the earth, that makes the heavens bow, and its richest blessings come down, is spiritual reflection. How great the effects! how simple the cause! If Jeremy Taylor were speaking upon the subject, (it was a favorite topic with him,) he would, perhaps, say so have I seen a pebble dropped into the bosom of a lake, and from its deep retirement, the little circles, ri-

sing one by one have stretched their pliant natures in wider undulations; and mingling their sympathetic and tremulous motions, the surface was swayed as with a soft compliance, and the imaged firmament yielded its awful form to the momentary joy!

The Shetland Islands are a group lying northerly of Great Britain. The inhabitants support themselves by fishing. A tremendous hurricane during the last year destroyed many of the lives of those who were out in their fishing boats, and plunged the whole population into mourning and reduced many to want. One boat's crew was picked up by an American vessel, and after several months restored to their homes, having been carried by the way of the United States and Liverpool. The following notice of the Shetlanders, is from the London Sailor's Magazine for January, 1833.—*Verse Herald.*

"It is supposed by many that the Shetlanders are an ignorant, half-barbarous race, possessing little of the civilization of the inhabitants of the Southern districts of the empire. Nothing can be more erroneous than this opinion. The Shetland peasantry are generally intelligent moral and industrious. It would be difficult to find one in the whole Islands who cannot read, and there are very few that cannot write. A Bible is to be found in every cottage, and the inmates are generally well acquainted with the contents of the sacred volumes, the study of which frequently engages their leisure hours. They are very kind hearted and hospitable to strangers. As mariners they are eminently hardy and adventurous, and the same time sober and orderly. They are frequently found by the passing vessel, in their frail barks, (a kind of ligh shallop) in the midst of the North Sea, a great distance from the land, pursuing their perilous avocation. The fisheries carried on in these islands are very extensive, and on the produce of the hard earnings of their summer's fishing, the Shetlander has to depend for the necessities of life during his long and rigorous winter. The late Dr. Adam Clark was highly taken with the character of the Shetland peasantry. From the time of his first visiting them, up to the day of his death, he never ceased to take a warm interest in their welfare.—And to his pious exertions they are indebted for a great increase to their means of spiritual instruction. The population of the island is about 30,000, and its value in a national point of view may be estimated from the fact, that, during, the late war, Shetland contributed nearly 40,000 seamen to the British navy."

Thomas Bradford, Esq. at the late meeting of the N. Y. Sunday School Union, related the following anecdote.—*Verse Herald.*

A young man, whose parents belonged to the good old Covenanters of the strictest sect, and who had had the doctrines of religion early impressed on his mind by his pious mother's instructions, at length went to sea, and became an abandoned and miserable creature. He was thrown into prisons, and alms-houses, and into dens of wretchedness and vice; but into all these places his faithful mother followed him with her prayers and tears, till she died, leaving him convicted of crime, and sent to prison. In prison he was an object of so much dread, that no one of the keepers ventured to approach him alone. In about six months, however the tiger began to grow tame, and his inquiry was, "What shall I do to be saved?" I questioned him about his feelings, and he informed me that for two months he had paced his room with sleepless nights, in agony and remorse, save when exhausted nature would sometimes overcome his horrible convictions. I inquired what particular cause had led him to his present feelings?—"My mother's prayers and counsels!"—William, (her last words to me were) there is none other name given under heaven among men whereby you can be saved, but the name of Jesus Christ." His mother's prayers were answered, and this man has now been for two years a follower of the Lamb."

SINGULAR LOVE TO SCHOOL IN AN IRISH BOY.

This boy was told by his ignorant father, that if he persisted in going to the society's school, he would severely beat him. 'Well, father,' said he, 'you may, but still I will go.' Finding that beating would not prevent his going, the father threatened to turn the boy out of doors. 'Well, father,' replied he, 'if you do still I shall go; and in that

case, I shall attend the school four days in the week and beg the other two. The boy's decision overcame the father, and he continued at school. He behaved so well that he attracted the attention of the parish minister, who was a visiter of the school, and he afterwards took him into his service, where he now conducts himself with propriety.

On the first Lord's day after he came into the house, the master asked what religion he was of? he took his Testament out of his pocket, and said, 'I am of the religion of that book!' An answer which would not discredit a Luther, a Wesley, or a Knox.—*English Publication.*

WILBERFORCE IN HIS FAMILY.

The correspondent of a London paper gives the following picture of Mr. Wilberforce in his own house at Bath near the close of his life.—*Boston Recorder.*

One of the last acts of Mr. Wilberforce's life was sitting for his bust to Mr. Joseph. In this the benevolence of his character was conspicuous. Unable, from the state of his health, to go through the regular process of sitting, and yet unwilling to disappoint the anxious wishes of his family and friends, he invited the sculptor to his house at Bath, to remain as long as was necessary for the accomplishment of his object. Admitted to the domestic circle, Mr. Joseph had the opportunity of enjoying the conversation of this great and good man and of seeing him in all the interesting relations of husband, father, and friend. It was Mr. Wilberforce's practice to conduct the morning and evening devotions of his family. He was himself the domestic priest. Those who have seen him in this character, know with what energy and beauty he could illustrate the sacred text. On the more obscure parts he brought to bear all his reading, all the stories of his richly cultivated mind; and the more familiar and practical parts were enforced by some reference to the course of Providence in which the individuals around him were personally and particularly interested; thus bringing the truths of God home to "the business and bosoms" of all present, and giving to the sacred volume the character of a living monitor. At these times the artist could see him in a small sphere, such as he was when the House of Commons was the theatre of his eloquence, and the whole world the object of his benevolent exertion. Mr. Wilberforce took a lively interest in the progress of the work. He had often been painted, but this was the first and only time the sculptor's art had ever been exercised on his features. He was anxious that his family and friends should be gratified by the resemblance, and that the artist should gain all the credit due to what he considered an extraordinary effort of genius. The bust was completed to the satisfaction of all who saw it. Mr. Wilberforce left Bath for London. It was necessary for Mr. Joseph to stay to arrange the moulding and casting, which occupied some days, and he had scarcely arrived in town when it was announced to him that the object of his labors was no more. These circumstances gave an interest to the bust, independent of its merits as a work of art, and its faithfulness as a likeness of the man.

MORNING DUTIES.

That Christian has no reason to expect the blessing of heaven upon the duties of the day, who fails, in the morning, to give his first thoughts and affections to God.

"As soon as we awake," says Morton "our hearts should be in heaven. We owe God, in the morning the first fruits of our reason, before we think of other things, for every day is but the lesser circle of our lives. We should begin with God, before earthly things encroach upon us, and season our hearts with the thoughts of his holy presence. That is the means to make the fear of God abide upon us all the day."

GRACE.

Grace, properly so called, is nothing else but God's mere favor and bounty, and loving-kindness itself. Consequently, sanctification is not so properly grace itself, as the fruit of grace. God first casts his favor and loving-kindness upon a person; and then, out of his favor, issue the several fruits of his loving-kindness: which fruits are those fruits of the spirit, frequently mentioned by the apostle.

RELIGIOUS INTELLIGENCE.

ECCLESIASTICAL.

The Rev. Zachariah Mead of Charlottesville, Virginia, has been invited to become the Rector of Grace Church, Boston.

The Rev. James A. Biles, has accepted a call to the Rectorship of St. Luke's Church, Rochester, N. Y.

The Rev. B. G. Noble, having for a long period united classical teaching with pastoral duties, will resign, (in the month of October,) the rectorship of St. John's Church, Elizabethtown, N. J., and remove to the healthy and beautiful borough of Bridgeport, Conn. for the purpose of devoting his whole time to the instruction of youth, preparatory to their entering college, or upon the active duties of life.

The Rev. Samuel Starr, late tutor in Washington College, having presented letters dimissory from the Diocese of Connecticut, has been appointed Missionary to St. Paul's Church, Camden, and St. Mary's Church, Colestown, in the Diocese of New-Jersey.—*Churchman.*

Ordinations.—In St. Luke's Rochester on the 14th ult. Mr. Ethan Allen admitted to Deacon's Orders.—*Auburn Gospel Messenger.*

In Trinity Church, Geneva, Sept. 1st the Rev. John E. Ernest, Deacon, was admitted to the order of Priests.

In the Episcopal Church, Pompey, on the 7th, Mr. Miner was admitted to Deacon's Orders.

A clerical friend from New-Orleans writes:

"On the 14th day of November next a Convention of the clergy and lay delegates from the States of Alabama, Mississippi, and Louisiana, will be held in the city of New-Orleans, for the purpose of electing a bishop, under the provision of the 'Special Canon' of the last General Convention. It is understood that the Bishop is to be Rector of Christ Church in the city of New-Orleans."

Clothing, &c. Solicited for the Green-Bay Mission.—The Superintendent of the Green Bay Mission, has furnished us with the following list of articles which are at all times needed at the Mission establishment, and by the contributing of which, individuals may considerably diminish the expenditures of the Society:

Flannel, domestic cotton, brown factory cotton, remnants of calico, cotton, satin, and cloth, shirts, chemises, petticoats, stockings, yarn, thread of all kinds and colors, tape, needles, pins, hooks and eyes, buttons, thimbles, knitting needles, scissors, bedding, materials for quilts or comfortables, boys' caps, and especially shoes, sugar, coffee, tea, slates, quills, writing paper, Marshall's Spelling Book, Colburn's Arithmetic, Murray's Child's Instructor, English Reader, and Olney's Geography.

Donations may be forwarded to the Missionary Room, No. 15, South Seventh-street, Philadelphia, or to James Swords, Esq. New York.—*Miss. Record.*

FOREIGN MISSIONS.—The American Board of Commissioners for Foreign Missions held its twenty-fourth annual meeting in the Seventh Presbyterian church in this city, on the 18th, 19th, and 20th days of this month. Of the corporate and honorary members of the Board there was a fair representation; the names of these we may be enabled to give hereafter, together with some account of the highly interesting proceedings. The annual sermon was preached by the Rev. Dr. M'Murray of New-York, in the absence of Dr. M'Auley, to whom that service had been assigned. We pass from the regular business of the Board, of which official statements will doubtless be made by those who have access to the documents, in order to record some of the impressions made by the more public exercises of this delightful season.

On Thursday evening a meeting was held in the Seventh Presbyterian church, at which, in connexion with the usual acts of worship, extracts from the twenty-fourth annual report were read by the Rev. Dr. Wisner. From these the church has reason to draw high encouragement. Indeed we have never so felt that the gospel work was a feasible work, as during this anniversary festival. The account given of the transformation wrought by Christian missions among the Stockbridge Indians, at Green Bay, seemed like a fragment of history from apostolic times. From the Report it appears, that the Board have missions in Greece; Constantinople; Syria; among the Jews; in Bombay; Ceylon; Siam; China; Indian Archipelago; Sandwich Islands; Patagonia; among the Cherokees, east of the Mississippi; the Chickasaws; the Cherokees, west of the Mississippi; the Choctaws, Creeks, Osages, Stockbridges, Ojibeways; at Mackinaw; Maunee; and among Indians in New-York. They have therefore 22 missions; including 60 stations. Missionaries and Assistant Missionaries 43; ordained Missionaries —; 6 physicians not ordained; 6 printers; 26 other assistant Missionaries; 123 females; 4 native preachers; 46 native assistants; making 247 laborers sent from this country; and 50 Native preachers and assistants; total 297. Of these have been sent last year, 19 ordained missionaries; 2 physicians; 2 printers, and 25 other assistants; total 48. The churches are 37. Members of churches from the heathen 1704. Scholars in schools, about 50,000. The amount of printing, last year, about 7,500,000 pages; and the number of pages printed from the beginning about 68,000,000.

New Missions are to be commenced immediately in western and in eastern Africa; in Crete and Cyprus; at Brussa in Asia Minor; and in Persia. Several others are contemplated, on the eastern continent and among our Indians.

The receipts of the past year have been \$15,270 65 more than last year, and have amounted to \$145,844 77, which added to the balance in the treasury at the commencement gave \$15,232 41 of funds at the disposal of the Committee during the year. Of this sum has been expended in prosecuting the objects of the board, \$146,906 27, leaving in the

treasury of disposable funds, at the close of the past financial year, on the 31st of August last, \$2,616 11.—*Presbyterian.*

GOOD AND LATE INTELLIGENCE FROM PRUSSIA.—In a letter from Halle to a friend, we find some interesting articles of Christian intelligence. The writer of the letter is a German layman, whose name, if we were allowed to give it, would greatly enhance the value of the communications. It ought to be known to our readers, that a warm controversy has existed in Halle and Berlin, between the deistical professors, Gesenius, Wegscheider, &c., on the one part, and the pietists, Tholuck, Hengstenberg, &c. on the other part. The latter, under the active leading of a distinguished civilian von Gerlach, fruitlessly attempted to procure the authoritative removal of the infidel teachers from the professional chairs. This was strongly opposed by some, even among those reputed orthodox, in particular by *Neander*. These events began with an article in Hengstenberg's *Ev. K. Zeitung*, of 1830, Nos. 5, 6.

Of this the writer says: "The whole affair has, as I must believe, resulted in a spirit of healthful caution. *Rationalism* is unmasked in its true form, and among all serious persons, even of my enemies, has left a kind of shuddering. In Halle particularly, the light and the darkness are more distinctly separated; the good effects of which Tholuck perceives, in his continued and devoted labors among the students." "My younger brother is engaged at a work on the Church, and a short, popular, commentary on the Bible. He has recently translated *Baxter's Reformed Pastor*, (of which see a review in Hengstenberg's *Journal*, January number;) the sale of it is delightfully rapid, and we hope formuch benefit from it among the clerical order. He is now translating the *Saint's Everlasting Rest*."

"Hengstenberg, though often suffering in body, grows in spirit and in love, and is indefatigable in the work of the Lord. Tholuck has the joy of seeing many awakened, and some converted students. Do you see his *Literarischer Anzeiger*? It deserves to be read in America. What do you think of the Scotch enterprise, of translating German theological works? It has begun, under the title of the 'Cabinet Library,' and Tholuck's commentary on the Romans is about to be translated. How cordially and joyfully would I talk over these things with you, in person! There is however little probability that we shall ever meet again, on this side of eternity. May the Lord, who has called us, keep us faithful, until the day of his coming!"—*Presbyterian.*

A commentary on the Bible is about to issue from the evangelical district of Elberfeld, Germany, made up from practical English works.

CHRISTIAN BIOGRAPHY.—The lives of Scott, Fletcher of Madely, Newton, and Martyn, have appeared in German.—Those of Mrs. Fletcher, Mrs. Judson, and Dr. Buchanan are proposed.—*Id.*

Dr. Cox of New-York has gone to England. He reached London in season to attend the anniversary of the British and Foreign Bible Society, as the representative of the American Bible Society. The fraternal intercourse existing between these two great societies upon whom hang the hopes of the world, cannot but produce the happiest results. We rejoice that the gratulations and sympathies of our Society have been borne to her sister institution, by one of so meek and pious a spirit as Dr. Cox, one whose every movement and word would tend to strengthen the ties of Christian brotherhood, and unite our transatlantic brethren and ourselves more sweetly together in the prosecution of this most noble and glorious enterprise. [Verse Herald.]

INCREDIBLE.—A Mr. Saml. Mason publishes in the Franklin (Va.) Whig, that the Baptist Church at Town Creek, has excommunicated Christopher C. Mason, J. Thornton, Lewis Mason and Elizabeth Mason, and that the Churches at Snow Creek and Stony Creek have also expelled John Mason, his wife, and him, the said Samuel Mason—because they were members of a Temperance Society, and friendly to Missionary, Bible, Tract, and Sabbath-School Institutions.

THE RELIGIOUS SOUVENIR FOR 1834.—The publishers of this work, Messrs. Key & Biddle (23 Minor-street) have sent us a specimen, which gives fair promise for the whole. The engravings are of the first order, and the whole appearance such as befits a production of this kind. The excellence of the matter which it will embrace is guaranteed by the name of the editor, Rev. Dr. Bedell. The public will doubtless expect the publication of this volume with sufficient interest to give full encouragement to the editor and publishers.—*Ep. Rec.*

GENERAL SUMMARY.

College of the Western Reserve.—It would seem from the animated discussion in the Observer & Telegraph at Hudson, Ohio, that in addition to the literary employments of the Institution there situated, both faculty and students have become occupied with the African question. It has become a topic for pulpit invective, on the Lord's day, and the controversy has resulted in the actual conversion of all the students but eight, and all the faculty but one, to the anti-colonization side. Such ministers of the Gospel as are connected with the Colonization Society are publicly represented (so says the Observer & Telegraph) as little better than fools and unprincipled mercenary knaves. We observe, nevertheless, that a highly respectable meeting of persons friendly to Colonization was called, on the 7th of September, and was unanimous in the adoption of strong resolutions. Among them were the following—

Resolved, That, notwithstanding we regret the existence of slavery any where, and more especially in any part of this Union, yet we frankly state, that it is neither within the legitimate powers of Congress, or the legal energies of the non-

slaveholding states, to dissolve the relation of master and slave, it being a matter within the exclusive control of each state in which it exists.

Resolved, That we conceive the doctrine of immediate abolition, as at present understood and advocated, to be in direct contravention of the spirit of the constitution, and opposed to the best interests of the white, no less than to the black population of our country.

Resolved, That the scheme of Colonization is a noble enterprise, and commends itself to the confidence and support of the community, as in its tendencies not only calculated to relieve the thousands of our colored population from their low and degraded condition, but also to throw the light of civilization, and the benign influences of Christianity over the vast continent of Africa. [Presbyterian.]

[The Faculty of the Western Reserve College has been so changed recently by death or otherwise, that the one member of the board, who was friendly to the Colonization Society, now remains connected with the Institution. The sentiments held there may now be different.]

The following announcement appeared in the official paper:

We understand that the following Banks have been selected by the Secretary of the Treasury for the deposit of the money of the U. S., in the places where they are respectively situated. The change is to be made on the first of Oct. next.

Baltimore—The Union Bank of Maryland.

Philadelphia—The Girard Bank.

New-York—The Mechanic's Bank.

do. The Manhattan Company.

do. The Bank of America.

Boston—The Commonwealth Bank.

do. The Merchants' Bank.

We understand that another Bank will be added in Philadelphia, as soon as the proper inquiries and arrangements can be made, and probably also another in New-York—and that the necessary preparations are in progress for carrying the measure into full effect in other places, as speedily as practicable.

The following is the concluding paragraph of the President's "communication read to the Cabinet respecting the removal of the government deposits from the U. S. Bank."

"The President, again repeats that he begs his Cabinet to consider the proposed measure as his own, in the support of which he shall require no one of them to make a sacrifice of opinion or principle. Its responsibility has been assumed, after the most mature deliberation and reflection, as necessary to preserve the morals of the people, the freedom of the press, and the purity of the elective franchise, without which all will unite in saying that the blood and treasure expended by our forefathers in the establishment of our happy system of government will have been vain and fruitless. Under these convictions, he feels that a measure so important to the American people cannot be commenced too soon: and he therefore names the first day of October next as a period proper for the change of the deposits, or sooner, provided the necessary arrangements with the State Banks can be made."

The appointment of Roger B. Taney, late Attorney General of the United States, to the Treasury Department, is officially announced. Mr. Duane would not give up his principles for his place, and was therefore rejected.

The Land Sales.—The proclamation of the President advertising the Choctaw lands, in the State of Mississippi, for sale, within so short a time, has taken the people in this part of the country somewhat by surprise. It will probably produce much embarrassment to those who have settled on the lands. Many of them, we have been assured, not anticipating so early a sale, have spent all the money which they took into the country, in purchasing provisions, and defraying other unavoidable expenses in making their settlements; and others, in less necessitous circumstances, have expended their funds in hand, by increasing their force. They also expected confidently to obtain pre-emption rights, which this measure, carried into effect, is calculated to defeat.

We have heard it conjectured that it is the object of the administration, by the course it pursues in this matter, to defeat Mr. Clay's bill (appropriating for a limited time the proceeds of the public lands) which was passed by the last Congress, but failed to become a law by being retained by the President. As it passed by a very large majority, it has been generally believed that the measure would be carried through the next Congress. If the foregoing conjecture be well founded, we ought perhaps to look for a similar proclamation in regard to the lands within the limits of this State.—*Alabama State Int.*

Rail Roads in North-Carolina.—We are pleased to find that this State, which has hitherto shown but little disposition to keep pace with her sister States in the march of improvement, has, at length, come forward in all her energy, determined to redeem her character in this respect. It appears from the papers of that State, that large public meetings of its most influential citizens have been held in different sections of the country, to take into consideration the best means of obtaining a good general market for their valuable products. Several plans are before the public. The leading one, for effecting, which a voluntary subscription of the citizens has already been made of about half a million of dollars, is a rail-road from Raleigh (the seat of government) to Waynesborough, and thence to Wilmington, with a lateral branch to Newbern, or else a steam-boat navigation on the Neuse, between Waynesborough and Newbern. Another plan is to make a rail-road from the Cape Fear at Fayetteville, to some point above the narrows of the Yadin River, and thence west to the Mountains. Another scheme is, to make a rail-road from the point on the Roanoke, near where the Petersburg and Portsmouth rail-roads will strike that river, through Warren, Nash, Franklin, Granville, Orange, &c. to the westward.—*Nat. Int.*

Canal Tolls and Canal Navigation.—The aggregate amount of tolls received upon all the Canals of the State for the month

of August, is \$147,945, exceeding the amounts received during the same month last year, by the sum of \$58,266. The revenue derived from tolls from the opening of navigation to the first of September, is greater by more than one hundred and fifty-eight thousand dollars, than it was during the same months of 1822, and exceeds by about \$100,000 the receipts for the like period in 1831. The cholera had a serious effect in diminishing the tolls for July and August last year.—*Albany Argus*.

We understand that a series of experiments have been made, under the direction of the Chesapeake and Delaware Canal Company, which have resulted in showing that Steam Navigation may be substituted with great advantage for the present mode; the injury done to the banks of the canal being almost nothing, when compared to that done by the barges, towed rapidly, as at present, by the horses. At a speed exceeding eight miles an hour, the wash was inconsiderable. Part of the experiment was made in the deep cut, where the canal is comparatively narrow.—*Alexandria Gazette*.

Intemperance and Crime.—The Court of sessions yesterday exhibited a busy and instructive, though melancholy scene. Fifty-six persons were tried. The first four or five having one after another attributed their misconduct to intoxication, our Reporter noted the names of the other prisoners, as they were called, who made a similar confession, and the result was, that out of the first twenty-seven prisoners who were found guilty, fifteen acknowledged of their own accord that intemperance had led them to the commission of the crimes of which they were convicted. Four others were clearly proved to have been drunk when they violated the law; among whom was a respectable young man, convicted of petty larceny, who on the death of an aged mother, will come into possession of a large estate, and who even now is allowed by his parent, ample means to satisfy every reasonable want. Another case was that of a man named Valentine Sutcliffe, who was found guilty of a violent assault on his own mother, a woman advanced in years. It was a matter of painful interest to see the old woman prosecuting her son. She deposed that he had lately taken to drinking, and during his fits of intoxication had committed such furious assaults upon her as to endanger her life. Her manner, while giving testimony, clearly evinced the struggle which was going on between parental affection and the desire of self-preservation. The prisoner was sentenced to six months hard labor.—*N. Y. Jour. of Com.*

Public Meeting in Rochester.—We have already mentioned the homicide of Russell Dickerson, a constable, in Rochester, at a grocery where liquors were sold without a license. [No licenses to sell ardent spirits have been issued in Rochester the present year.] The act was committed by Washington A. Norton; who, on hearing that Dickerson was likely to die, fled. He was pursued and overtaken in the town of Gaines, carried back to Rochester, and bound over by Judge Gardner in the sum of \$2,000, to appear at the October Sessions, and answer to the charge of manslaughter.

This occurrence, being distinctly traceable to the violation of the license law, created a strong sensation among the inhabitants, and a public meeting was called, for the adoption of suitable measures "to prevent the sale of ardent spirits by unlicensed grocers." This meeting was held at the Mansion Hotel, on Friday evening, Sept. 13th—Jonathan Child, Esq. in the chair, and Gen. Abner Hubbard and Levi W. Sibley acting as Secretaries. Resolutions for enforcing the laws against unlicensed retailers were presented and unanimously adopted.—*N. Y. Jour. of Com.*

Afflictive Dispensation at Newfoundland.—In addition to the loss of lives at sea, lately recorded in the Churchman, our attentive correspondent informs us of the following disastrous ravages of another devouring element in that unhappy island.

"At Harbor Grace and at St. John's, the two principal towns in this ill-fated island, there have lately been three fires, and five lives lost in five days! One of our most promising young merchants, on the morning of Sunday week, perished in this town, together with his daughter, whose rescue from her burning chamber he was attempting. Fifty houses, or thereabouts, were consumed in this fire. On the same night a fire consumed three houses at Harbor Grace, and on the night of Thursday last, the house of one who, for twelve years, had faithfully discharged the duties of lay-reader at that place in the absence of the missionary, was discovered to be in flames, and he, his servant-maid, and his infant daughter, all perished! These, indeed, are most awful visitations."—*Churchman*.

Female Enthusiasm.—About two years since Peter Jones, a Chippewa Indian of some distinction in the tribe, and who had previously been employed in the Methodist church as a missionary among his brethren, was sent to England to solicit aid for the cause of missions in Upper Canada. He was received in the best families in London, and treated with great kindness and attention. He became particularly attached to a young and beautiful lady, the daughter of a gentleman of great wealth and respectability of London. He asked an interview with the young lady, but the parents, fearing the consequences, very properly denied him. He repeated and urged his request—it was finally granted, and resulted in a matrimonial arrangement, which was to be consummated in the city of New-York the present season.

About a fortnight since, the young lady, in all the charms of youth and beauty, arrived in the elegant packet ship United States. Her lover, and intended husband, had not arrived, she waited impatiently through the week, and though he came not, yet her confidence in his integrity and faithfulness remained. On Sunday it was announced that Peter Jones, the son of the forest—the missionary—the betrothed of the English lady had arrived. In the evening they attended the services of John street church—the missionary took part in the religious and devotional exercises, and then retired to the house of a friend, where they were married. We understand that the bride has brought out rich and elegant suits of furniture;

but Turkey carpets, China vases &c. we fear, will not make her happy in a Canadian wigwam.—*Hartford Rec.*

The invention of applying the lithographic art to purposes of letter press printing of which some mention was made in this paper a few days since, promises to be extensively useful. All that is necessary, in order to have a perfect fac simile reprint in this country of any work publishing in Europe, is to procure from the publisher a copy of each impression on transfer paper, (such as lithographers use) which, on being received here, can be transferred to stone and sent to the press, without any delay, and without scarcely any expense.—It takes, we understand, about three hours to transfer the impression to stone, from which seven hundred and fifty or a thousand copies can then be worked, each one a perfect fac simile of the foreign copy.

The fidelity of the copies is so perfect, we are informed, that the spirit and beauty of the exquisite line engravings in London annuals and other works similarly embellished, are actually as well preserved in copies obtained by this process, as they are in those copies from the original plates which usually find their way to this country. The Penny Magazine is about to be reprinted in this city by the means of this lithographic discovery. The inventor, an English gentleman residing in Boston, has taken out letters patent for his invention.—*N. Y. Post*.

Mr. St. John, a gentleman well known to the literary world, has just returned to Europe, after prosecuting some extensive researches in Egypt, Nubia, Abyssinia, &c. In the course of his travels, he penetrated to within a few hundred miles of the extreme point reached by Bruce, and all his observations tend to confirm the accuracy of the accounts given by that distinguished but ill-requited individual. During his residence at Alexandria, he was introduced to Mehemet Ali, with whom and with the Governor of Cairo he had many interesting conversations. As a special favor, he was allowed a partial inspection of the Pacha's harem, and sight of his children, three interesting little boys, and succeeded in obtaining various documents of peculiar interest and importance, tending to illustrate the character of that extra-specimen of an Oriental Prince who now sways the destinies of Egypt.

Surgical Operation.—Children have often lost their lives from obstruction in the windpipe, merely in consequence of neglect on the part of their parents to procure surgical assistance. Even after the act of respiration has altogether ceased, and the sufferer is apparently lifeless, a simple surgical operation if not too long delayed, will in almost every instance restore life. A case occurred in this town on Saturday last, which had nearly proved fatal; and the particulars of which, ought to be generally known.

A child of Dr. E. A. Ward, while eating an apple swallowed a piece the wrong way, as it is familiarly termed; that is, a piece of the apple lodged in the upper part of the wind-pipe and so completely prevented the ingress or egress of the air that the child almost instantly ceased to breathe! Physicians were called in, but when they arrived, the child had every appearance of being dead—pulsation at the wrist had ceased—the extremities were cold—but the operation of Tracheotomy, (opening the wind-pipe) was recommended, and successfully performed by Dr. E. Huntington and Dr. Graves. So soon as an incision was made into the wind-pipe, it was apparent that the air slowly pressed into, and out of the lungs through the orifice, and respiration was in this way carried on, until with a curved probe passed upwards, the obstruction was removed, and in a short time the breathing became perfectly natural. This operation was not commenced until the child had remained apparently lifeless nearly twenty minutes! The child is doing well, and will undoubtedly recover.—*Lowell Journal*.

George W. Whipple, of Lowell, whose store, on which was an insurance of \$7,000, was burnt on Tuesday night, committed suicide on Thursday morning, by drowning.—Strong suspicion had existed that he himself was the incendiary, and rumors to that effect had no doubt reached his ears.—*N. Y. Journal of Commerce*.

During the last two years there has been 900,000 gallons less of brandy and Geneva consumed in Great Britain, than the two previous years.

At the latest dates from Mrs. Trollope, says the New-York Journal of Commerce, her net profits from her book on the Domestic Manners of the Americans, exceeded \$30,000. As she prepared it, it contained many things highly in praise of us: but before it went to press, she submitted it to the revision of Hall, and he did her the favor to erase all the compliments and made her fortune.

We regret to learn that the cholera has re-appeared in Hagerstown, Maryland. The Free Press of that town, of the 11th inst. states, that six persons in the jail had died of it, on which the sheriff released all the others in the prison.

A new counterfeit ten dollar note, has just been put in circulation on the Philadelphia Bank. It is a dangerous counterfeit, being so well executed that a number of them were received in deposit at one of our banks. It is of the old plate, letter D, some payable to J. Kain, and others to D. Evans. All of those which have been detected are dated May 8th, 1832. The paper is much lighter than that of the genuine notes, of this plate, which are now in circulation.

Penitentiary System.—We understand that the Lord Chancellor of England has instituted an enquiry into the Penitentiary Systems of the United States, with a view to a reformation in the criminal code of his own country.

We have encouraging assurances says the Pittsburg Gazette, that the Rail Road over the Mountains will be fit for use early in the spring; and if we are not disappointed in this expectation, hundreds and thousands of tons of produce and merchandise may pass between Pittsburg and Philadelphia, before the citizens of Buffalo will have filled their ice houses.

The National Intelligencer says: "Dr. Aylett Hawes, of Virginia, whose lamented decease is announced in to-day's Intelligencer, has, we understand, bequeathed freedom to about 100 slaves; and \$20 for each, to assist the Colonization Society in conveying them to Liberia."

American Authors.—The August number of the American Quarterly Register contains a list of American Authors, amounting to four hundred and ninety-six. Attached to each is the place of their birth and death, residence, and the character of their writings.

Indiana.—We learn from the Missouri Gallian that all the difficulties with the neighboring savage tribes are at an end. The Winnebagoes have crossed the Wisconsin River, and the vanquished Sacs and Foxes appear quite humble and disposed for peace. A treaty is to be held about the 10th inst. with the Potawatomes, a tribe inhabiting the borders of Lake Michigan, when it is expected that all the Indian title to the lands between the Mississippi and the lake will be purchased.

FOREIGN.

Despatches have been received by the Ministers of Foreign Affairs, from which it appears that the barometer of Spanish politics, King Ferdinand's health, was again fast falling. M. de Itayneval states that the ambassador had a conference with the physician of Ferdinand, who declares that, notwithstanding the apparent improvement in his Majesty's health, he was fast approaching his end. It is rumored that in consequence of this communication, the French government has decided to station an army of observation on the frontiers of Spain.

The African Expedition.—Letters have been received from Mr. Lander, dated Fernando Po, May 9th. Our readers have been already informed of the expedition having entered the river Niger. It appears that the crew had caught the fever on the coast, and that they carried the infection with them. During the first month not less than twenty deaths occurred among the persons composing the expedition; in the second, five. Of the officers only three remained alive, namely, Messrs. Laird and Lander, and Lieut. Allen. Mr. Briggs, the only son of Dr. Briggs, of this town, is among the dead. As the survivors had become seasoned to the climate, it was hoped that few, if any, additional deaths would occur.—Mr. Lander left the steam boats on the 11th of April, about 400 miles up the Niger, opposite the mouth of Lake Tschad. The object of his voyage to the coast was to procure necessities, &c.

The country on the banks of the Niger was found to be highly fertile, and capable of being made to produce all kinds of tropical fruits, &c. The natives had received the expedition in the most friendly manner, and an amicable intercourse between them had taken place. One of the native kings or chiefs had visited the steamers, and was surprised and delighted with what he saw. He returned the compliment, by inviting the officers to an entertainment on shore. At this feast his Majesty produced two men, whom he was about to offer as a sacrifice in honor of the visit of the white men. He was, however, entreated to spare the victims, and yielded to the entreaties of his new friends with a truly royal grace and manner.

The letters speak very confidently, we understand, of the ultimate success of the commercial objects of the expedition. Had it not been for the ravages caused by the fever, the most complete success would, ere now, have attended the enterprise.

[The Athenaeum states that Lander was expected in England in September or October.]

The Education Bill which passed the French Chambers at their late session, has been promptly followed by a circular issued by the Government for the regulation of the normal schools. We find an abstract of some of its directions in the London Examiner of August 4th, copied from the *Journal of Education*.

The government recommends that these schools—for the instruction of teachers in the National schools established by the same bill—should be placed in towns of the middling rank in preference to large towns or cities, with a view of connecting with the other studies practical instruction in gardening, the cultivation of plants, &c. and other branches of knowledge important to the agricultural classes. Such a situation is also recommended, as conducive to the simple and grave habits proper for teachers in country districts.

The course of instruction laid down in these normal schools, embraces moral and religious studies, reading, writing, grammar, geography, linear design, mensuration, the elements of natural history and natural philosophy, chemistry, the elements of general history, and particularly of native history. During the hours of play, the pupils are to be instructed in the military exercise. The best four pupils at every closing examination are allowed to remain an additional year as assistant teachers, for the purpose of further improvement in their profession.—*Balt. Amer.*

Accident to Dr. Chalmers.—A serious accident occurred yesterday morning (Aug. 23d) in Regent street. As Dr. Chalmers was driving from his house in Brooke st. and about entering the Quadrant, his horse took fright, and the Doctor was thrown out with much violence on his head. A gentleman of the faculty, who was driving by, assisted in placing Dr. Chalmers in his gig and conveying him home. The injury the unfortunate gentleman has sustained is very severe.

Negro Insurrection.—Captain Doughty, at New-York, from Matanzas, in twelve days, informs, that an express arrived at that place, from Havana, on the day of his sailing, with the information that an insurrection had broke out at Havana, among the negroes, and that from 4 to 500 of them had been shot.—*Bost. Trans.*

The Bill for the Emancipation of Slaves in the West Indies, has passed both Houses of Parliament, and doubtless is thus received the royal signature.

POETRY.

AUTUMN.

BY H. W. LONGFELLOW.

O, with what glory comes and goes the year!—
The buds of spring—those beautiful harbingers
Of sunny skies and cloudless times—enjoy
Life's newness, and earth's garniture spread out;
And when the silver habit of the clouds
Comes down upon the autumn sun, and with
A sober gladness, the old year takes up
His bright inheritance of golden fruits,
A pomp and pageant fill the splendid scene.

There is a beautiful spirit breathing now
Its mellow richness on the clustered trees,
And, from a beaker full of richest dyes,
Pouring new glory on the autumn woods,
And dipping in warm light the pillared clouds.
Morn, on the mountain, like a summer bird,
Lifts up her purple wing; and in the vales
The gentle wind—a sweet and passionate wooer—
Kisses the blushing leaf, and stirs up life
Within the solemn woods of ash deep-crimsoned,
And silver beech, and maple yellow-leaved.—
Where Autumn, like a faint old man, sits down
By the way-side a-weary. Through the trees
The golden robin moves; the purple finch,
That on wild cherry and red cedar feeds,—
A winter bird,—comes with its plaintive whistle,
And pecks by the witch-hazel; whilst aloud,
From cottage roofs, the warbling blue-bird sings;
And merrily, with oft-repeated sroke,
Sounds from the threshing-floor the busy flail.

O, what a glory doth this world put on
For him, that, with a fervent heart, goes forth
Under the bright and glorious sky, and looks
On duties well performed, and days well spent!
For him the wind, ay, the yellow leaves,
Shall have a voice, and give him eloquent teachings.
He shall so hear the solemn hymn, that Death
Has lifted up for all, that he shall go
To his long resting-place without a tear.

MISCELLANY.

A TALE OF TRUTH.

"One pleasant evening in the month of June, in the year 17—, a man was observed entering the borders of a wood, near the Hudson river, his appearance that of a person above the common rank. The inhabitants of a country village would have dignified him with the title of squire, and from his manner, have pronounced him proud; but those more accustomed to society, would inform you, there was something like a military air about him. His horse panted as if he had been hard pushed for some miles, yet from the owner's frequent stops to caress the panting animal, he could not be charged with want of humanity; but seemed to be actuated by some urgent necessity. The rider forsaking a good road for the by-path leading through the woods, indicated a desire to avoid the gaze of other travellers. He had not left the house where he inquired the direction of the above mentioned path more than two hours, before the quietude of the place was broken by the noise of distant thunder. He was soon after obliged to dismount, travelling becoming dangerous, as darkness concealed surrounding objects, except when the lightning's terrific flash afforded a momentary view of his situation. A peal, louder and of longer duration than any of the preceding, which now burst over his head, seeming as if it would rend the woods asunder, was quickly followed by a heavy fall of rain which penetrated the clothing of the stranger ere he could obtain the shelter of a large oak which stood at a little distance.

Almost exhausted with the labors of the day, he was about making such disposition of the saddle and his own coat as would enable him to pass the night with what comfort circumstances would admit, when he espied a light glimmering through the trees. Animated with the hope of better lodgings, he determined to proceed. The way, which was somewhat steep, became attended with more obstacles the farther he advanced; the soil being composed of clay, which the rain had rendered so soft that his feet slipped at every step. By the utmost perseverance, this difficulty was finally overcome without any accident, and he had the pleasure of finding himself in front of a decent looking farm house. The watch-dog began barking, which brought the owner of the mansion to the door.

'Who is there?' said he.

'A friend, who has lost his way, and in search of shelter,' was the answer.

'Come in sir,' added the first speaker, 'and whatever my house will afford, you shall have with welcome.'

'I must first provide for the weary companion of my journey,' remarked the other.

But the former undertook the task, and after conducting the new comer into a room where his wife was seated, he led the horse to a well stored barn, and there provided for him most bountifully. On rejoining the traveller, he observed, 'That is a noble animal of yours, Sir.'

'Yes,' was the reply, 'and I am sorry I was obliged to mis-use him so as to make it necessary to give you so much trouble with the care of him; but I have yet to thank you for your kindness to both of us.'

'I did no more than my duty, sir,' said the entertainer, 'and therefore am entitled to no thanks. But Susan,' added he, turning to the hostess, with a half reproachful look, 'why have you not given the gentleman something to eat?'

Fear had prevented the good woman from exercising her well-known benevolence; for a robbery had been committed

by a lawless band of depredators, but a few days before, in that neighborhood, and as the report stated that the ruffians were all well dressed, her imagination suggested that this man might be one of them.

At her husband's remonstrance, she now readily engaged in repairing her error, by preparing a plentiful repast. During the meal there was much interesting conversation among the three. As soon as the worthy countryman perceived that his guest had satisfied his appetite, he informed him, that it was now the hour at which the family usually performed their evening devotions, inviting him at the same time to be present. The invitation was accepted in these words:

'It would afford me the greatest pleasure to commune with my heavenly Preserver, after the events of the day; such exercises prepare us for the repose which we seek in sleep.'

The ghost now reached his Bible from the shelf and after reading a chapter and singing, concluded the whole with a fervent prayer; then lighting a pine knot, conducted the person he had entertained to his chamber, wished him a good night's rest, and retired to the adjoining apartment.

'John,' whispered the woman, 'that is a good gentleman, and not one of the highwaymen, as I supposed.'

'Yes, Susan,' said he, 'I like him better for thinking of his God, than for all his kind inquiries after our welfare. I wish our Peter had been home from the army, if it was only to hear this man talk; I am sure Washington himself could not say more for his country, nor give a better history of the hardships endured by our brave soldiers.'

'Who knows now,' inquired the wife, 'but it may be he himself, after all, my dear, for they do say, he travels just so, all alone, sometimes. Hark! what's that?'

The sound of a voice came from the chamber of their guest, who was now engaged in his private religious worship. After thanking the Creator for his many mercies, and asking a blessing on the inhabitants of the house, he continued, 'and now Almighty Father, if it is thy holy will, that we shall obtain a place and a name among the nations of the earth, grant that we may be enabled to show our gratitude for thy goodness, by our endeavors to fear and obey thee. Bless us with wisdom in our councils, success in battle, and let all our victories be tempered with humanity. Endow also our enemies with enlightened minds, that they may become sensible of their injustice, and willing to restore our liberty and peace. Grant the petitions of thy servant, for the sake of him whom thou hast called thy beloved son; nevertheless, not my will, but thine be done. Amen.'

The next morning, the traveller, declining the pressing solicitations to breakfast with his host, declared it was necessary for him to cross the river immediately; at the same time offering a part of his purse, as a compensation for the attention he had received, which was refused.

'Well sir,' concluded he, 'since you will not permit me to recompense you for your trouble, it is but just that I should inform you on whom you have conferred so many obligations, and also add to them, by requesting your assistance in crossing the river. I had been out yesterday endeavoring to obtain some information respecting our enemy, and being alone, ventured too far from the camp; on my return I was surprised by a foraging party, and only escaped by my knowledge of the roads and the fleetness of my horse. My name is George Washington.'

Surprise kept the listener silent for a moment, then, after unsuccessfully repeating the invitation to partake of some refreshment, he hastened to call two negroes, with whose assistance he placed the horse on a small raft of timber that was lying in the river, near the door, and soon conveyed the general to the opposite side, where he left him to pursue his way to the camp, wishing him a safe and prosperous journey. On his return to the house, he found that, while he was engaged in making preparations for conveying the horse across the river, his illustrious visitor had persuaded his wife to accept a token of remembrance, which the family are proud of exhibiting to this day.

The above is only one of the many hazards encountered by this truly great patriot for the purpose of transmitting to posterity the treasures we now enjoy. Let us acknowledge the benefits received, by our endeavors to preserve them in their purity; and by keeping in remembrance the Great Source whence these blessings flow, may be enabled to render our names worthy of being enrolled with that of the father of his country.—*Cincinnati Gazette.*

SHOWERS OF DUST, AND OF SOFT SUBSTANCES, BOTH DRY AND LIQUID.—We shall refer to this head all the observations which have been made upon those extraordinary showers, called *showers of blood, of ashes, of manna, etc.*, and of the various meteoric substances, soft or powdery, which fall from the atmosphere. To give an idea of the circumstances which sometimes accompany these meteors, we will take for an example the red shower which fell, on the 14th of March, 1813, in the kingdom of Naples and in the two Calabrias. M. Sementini has given the following description of this phenomenon. "On the 14th of March, 1813, an east wind having blown for two days, the inhabitants of Greece saw a thick cloud spreading itself from the sea over the continent. At 2 o'clock in the afternoon the wind lulled: but the cloud already overhung the neighboring mountains and began to intercept the light of the sun; at first it was of a pale red color, but afterwards deepened to a fiery red. At 4 o'clock in the afternoon the light was so obscured, that the inhabitants of the town were obliged to use candles in their houses. Many, terrified by the darkness and by the color of the cloud, went to offer public prayer in the churches. The darkness increased continually; thunder began to be heard, and the sea, though at the distance of six miles from the town, added its solemn voice. Then large reddish drops began to fall, which some supposed to be drops of blood, and others drops of fire. But, as night came on, the sky cleared up, the thunder ceased, and the people recovered their usual tranquility.

"The same phenomenon of a shower of red dust took place, with some slight modification, not only in the two Calabrias, but in the opposite extremity of the Abruzzi, without however causing any tumult among the people.—*Ann. Almanac.*

A STEAM BOAT ON A NEW PLAN.—Mr. Burden, of this city, already favorably known to the public as a most ingenious mechanic, and the author of an important invention, whereby he has secured a fortune to himself, and conferred a great benefit upon the country—we mean his patent wrought spike machine—has undertaken no less a task than that of effecting an entire overturn in the construction of steam boats, and steam navigation. He is now constructing a steam boat, on a plan peculiarly his own, to run twenty-five miles the hour, and make a trip from Albany to New-York and back by day-light.

Twenty-five miles an hour! a trip to N. Y. and back by day-light!! "six hours out, and six hours in," sounds incredible, visionary, Quixotic! But for all that, the inventor reckons upon such a result, with the confidence of mathematical demonstration. And Mr. Burden is a man whose character for sound judgment and mechanical skill, has been triumphantly and practically established both in this country and in Britain. If, independent of the proof afforded by actual and successful experiment, the designs of any man are entitled to respect, certainly Mr. Burden's are.

It is not, however, in respect to speed only, which is to constitute the chief excellence of Mr. Burden's boat, but in regard to materials, weight, cheapness of construction, and the power necessary to propel it, it is designed to effect a saving of 50 per cent. over the most approved models now in use.—*Troy Press.*

THE LIGHT OF NATURE.—The celebrated Mr. Hume wrote an essay on the sufficiency of the light of Nature; and the no less celebrated Dr. Robertson wrote on the necessity of Revelation and the insufficiency of the light of nature. Hume came one evening to visit Robertson, and the evening was spent on this subject. The friends of both were present, and it is said that Robertson reasoned with unquestionable clearness and power. Whether Hume was convicted by his reasoning or not, we cannot tell, but at any rate he did not acknowledge his conviction. Hume was very much of a gentleman, and, as he rose to depart, bowed politely to those in the room, while, as he retired through the door, Robertson took the light, to show him the way. Hume was still facing the door. 'O! Sir,' said he, 'I find the light of nature always sufficient;' and continued, 'pray don't trouble yourself, Sir;' and so he bowed on. The street door opened, and presently, as he bowed along the entry, he stumbled over something concealed, and pitched down the stairs into the street. Robertson ran after him with the light, and, as he held it over him, whispered softly and very cunningly, 'you had, better have a little light from above, friend.' And raising him up, he bid him good night, and returned to his friends.

STUDIOUS LIFE—NOT UNHEALTHY.—It is a great mistake to imagine that the pursuit of learning is injurious to health. We see that studious men live as long as men of any other profession. History will confirm the truth of this observation. In fact, the regular, calm, and uniform life of a student, conduces to health, and removes many inconveniences and dangers, which might otherwise assault it, provided that the superfluous heat of the constitution be assuaged by moderate exercise, and the habit of the body be not overcharged with a quantity of aliment incompatible with a sedentary life.

There is iron enough in the blood of 42 men, to make a ploughshare weighing 24 pounds.

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